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fact." If the results are harmonious with the rest of his and other men's experiences, then *in so far* he has a guarantee of fact and truth, although theoretically the widening experience of mankind may put this particular act out of commission at some future time. The reviewer has not yet been able to see why any pragmatist may not have a completely worked out *theory* of an ideal world, perfection, and so on, which serves as his working hypothesis, but of which the *truth* is tested by every act, and which must be modified accordingly.

This, however, is far from saying that such an ideal or that any ideal is a *fact* outside of individual experiences or that there is an *actually existent* objective unity of experiences, of which each person's individual life is only a fragment. It is difficult to see upon what grounds Prof. Royce makes such an assumption. The person who denies such a reality does not need to affirm that the whole truth is that there is no truth. He may say that assertions about "the whole truth" can refer to facts only if they refer to the present totality of experiences—including, of course, all ideas and ideals, and that such "whole truth" develops with the development of life and mind. To assert that at each instant there must be somewhere a conscious unity of all experiences is surely an assumption which rests upon the pragmatic motive of the individual's need for it in order to unify his own thinking. As such it may be altogether justifiable, but it should be held as an assumption and not as a demonstrated fact.

Considering the book as a whole, it will doubtless appeal to a large class of readers who stand in just such need as the author mentions of some stimulus to deepen and make more serious their moral lives. There is a great deal of repetition, not only of phrases but even of paragraphs and almost of pages, but this may be of value in fixing the few fundamental ideas which the author is trying to enforce.

AMY E. TANNER.

*Etudes d'Histoire et de Psychologie du Mysticisme*, Les grands mystiques chrétiens par HENRI DELACROIX. Paris, F. Alcan, 1908. pp. 470.

For this psychological study M. Delacroix selects Saint Theresa as a representative of the Spanish mystics of the sixteenth century, Madame Guyon, of the French mystics of the seventeenth, and Suso, of the German mystics of the fourteenth. He selects these three especially because they have left letters and autobiographical writings freer from doctrinal taint and with more pure introspection than have some other and perhaps better known mystics.

The mystic is a person who believes that he apprehends immediately and internally the divine presence. His tendency is complementary to if not opposed to rationalism. It is usually based upon or in ascetism and self-renunciation in various forms, and is marked by passivity, a sense of the divine presence, and loss or enfeeblement of the feeling of self and its mental functions. In its most typical forms it passes through three stages: a stage of exaltation, of various degrees, from contemplation up to complete trance, which is only temporary and which holds the mystic passive; second, one of sorrow or pain, intensified by the contrast with the previous state and corresponding somewhat to the modern "conviction of sin;" and third, a permanent consciousness of divinity, which is not characterized by trance visions, or any of the other somewhat abnormal marks of the first state, and which heightens the mystic's bodily health and powers and makes him able to deal with all sorts of practical problems to a greater degree than before. The first stage is not uncommon, the author believes, and is found often in persons of marked hysterical tendencies. It is often brought on or heightened by fasting and bodily

mortification and is often marked by hallucinations of various sorts as well as by catalepsy and sometimes epileptic attacks. This first stage, with these phenomena, is, by the great mystics, looked upon only as preliminary and as untrustworthy in itself. They say that their visions cannot be trusted, except as they lead to greater efficiency, for visions may be from the devil as well as from God; which, to modern psychology, means that nervous tendencies with a vivid imagination may lead either to a poem, an invention or to crime. But in the third stage, in which the presence of God is constantly felt, the mystic cannot doubt the divine presence because he judges it by its works, its effects upon all his daily activity. He feels within himself a power directing every thought and movement, doing tasks beyond his previous powers, giving wider scope and force to his mind, depth to his affections, and energy to his will. It acts like an external force, and he never questions that it is external and divine.

Why does the mystic have such an experience? Various factors unite, in the opinion of M. Delacroix. At the basis of it lies an unusually rich subconscious self, and along with it, a tendency to lose the conscious self in intuition. These are essential for the internal experiences. In addition must be included the somewhat abnormal life led by the great mystics, usually celibate, with fasting, perhaps scourging, and other forms of bodily privation, in some instances with long attacks of illness, or distinct neurotic tendencies. All these make vision and trance easy, and alone would tend to the passive forms of mysticism so common among Orientals. But Christian mysticism in its highest forms advances to the third stage because these mystics have been brought up within the church and have in their subconscious selves a vast fund of Christian tradition towards a life of practical piety. They have usually been faithful children of the church, under the care of a director, or under the influence of church writings, and all the suggestions from these sources have reacted beneficially upon the natural tendencies, to an outcome in which we find a union of contemplation and action which in its value and perfection can best be compared with the highest forms of art. The mystic's life is his work of art, shaped as the artist shapes his statue.

In giving this psychological explanation of mysticism the author by no means intends to discredit it. He rather aims to give a new form of justification to the tendency, emphasizing throughout its beneficial effects upon the person. He studies in great detail the experiences of Saint Theresa, Madame Guyon and Suso, even to the point of over-much repetition when he comes to the summing up; and the history of the controversy between Madam Guyon and the church, with the quarrel of Bossuet and Fenelon, seems aside from the aim of the book. On the whole, however, the book is both an interesting and valuable addition to the psychology of religion.

AMY E. TANNER.

*The Inward Light*, H. FIELDING HALL. The Macmillan Co., N. Y., 1908. pp. 228.

This book is a presentation, largely through symbols and figures of speech, of the teachings of Buddha as found among the Burmese today. The writer says that western writers have failed to understand Buddhism: 1, Because they have assumed that the formal teachings of Buddha are the whole of Buddhism, whereas in addition there really is all the teaching that preceded him and which he only complemented; and 2, they assume that the fundamental conceptions of the universe are the same for the West as for the East, which is not so. Before we can understand what Buddha taught, we must, then, know the underlying conceptions of life of the East, and the social